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WEEKLY REVIEW.

—The *Indian Church Gazette* has no patience with the Rev. Mr. Gregson's condemnation of the theatre and dancing. It surrenders nearly two columns to a defence of these amusements. It tells us that the theatre and dancing are firmly rooted institutions, and no amount of pulpit declamation will overthrow them. They are indeed firmly rooted in the congenial soil of hearts unacquainted with the love of God. As our contemporary will not join in the effort to overthrow them, perhaps he will recommend to his readers who are accustomed to take part in these things, to ask the blessing of God upon these festive gatherings, and not separate in the small hours of the morning without uniting in thanksgiving to God for the enjoyment of the night. What Mr. Gregson is aiming at is that Christians should do all things in the name of the Lord Jesus Christ.

—The Hon. J. Gibbs, member for Bombay of the Vice-regal Council, took part in the meeting held the other day at Simla on behalf of the Fund for those who had been widowed and orphaned by the Afghan war. We learn from a contemporary that Mr. Gibbs was a member of the Committee formed for the relief of sufferers by the first Afghan folly—'the blunder and the crime'—of forty years ago. Our contemporary asks "Are we none the wiser in forty years?" Echo answers 'none.' England has made marvellous progress in many things in the last 18 centuries; but as regards the way of settling international difficulties she is as stolidly stupid as in the days of the Picts and Britons. Those who in ancient times agreed to settle their disputes by the ordeal of a duel between chosen combatants had a vastly better way than that to which we are clinging.

—We referred a few weeks ago to the murder of an American missionary in Turkey, supposing him to have been the son of one who was a friend and fellow student of ours, some 33 years ago. We now learn that the party murdered was our friend himself, the Rev. Justus W. Parsons, D. D. who graduated at the Union Theological Seminary in New York in 1848, and went out to Turkey in 1850 as a missionary of the A. B. C. F. M. His brother, a pastor in N. York state, says:

This work of thirty years has been a well-rounded, fruitful work. He loved his chosen work with enthusiasm. He wanted to die with the harness on, and sad as the way of his death is to his friends, it was to him only a swift deepening of sleep, and a quick, joyful awakening to the life eternal.

Dr. Parsons, accompanied by a single helper, was visiting the out-stations of his field, camping under a tree whenever night overtook him. On the night of August 4th he went to sleep near the camp of a roving tribe called Zuruks, half-shepherd, half robbers. Two of these, for the sake of plunder, shot the missionary and his companion while they slept. A daughter of Dr. Parsons is in China, the widow of Rev. A. Whiting, who lost his life in carrying food to the famine districts of China, as mentioned by us two years ago.

—Mr. Gregson in the account of his Afghan experiences, in the current number of *On Guard*, tells of an officer from Cabul, lying very ill in his tent at Jellallabad, whom Mr. G. was desirous of visiting but was hindered, "because medical men so often regard visiting the sick as a kind of death warrant." He adds: "What a frightful mistake it is for men to look upon religion as a thing only to be mentioned when there is no hope of life. Oh that men would learn to understand the grandeur of the sacred truth, *to live is Christ, to die is gain.*" We have often been deeply pained at the thought of the responsibility that medical men take upon themselves by refusing to permit a minister to visit a dying man. In many instances they utterly miscalculate the effect of such visits. We have known many persons greatly helped *physically*, by the peace that came to them through the promises of God brought to their attention.

—Paul tells us that in the Church at Corinth there was a tendency to form religious cliques. One said, I am of Paul; I was converted under the preaching of Paul, the apostle of the Gentiles, and have learned of him. Another said, I was converted under Cephas who was the companion of our Lord in the days of his ministry. Another said, I heard the Lord Jesus himself and learned from him what it is to be a Christian. Each of these thought there was a reason why his opinion on any point of doctrine or practice should receive special respect. Consequently unseemly strifes and unhallowed emulations arose. The parallel between these divisions and those that divide the modern church of Christ into different denominations, is not very obvious. Men have convictions that certain doctrines are more in accordance with Scripture than others, and accordingly unite with a body of Christians holding those doctrines. They do this to avoid strife. They take up no position of antagonism to others by joining a particular church, any more than the infantry of an army are opposed to the cavalry or artillery of the same army. One man says, I cannot find any warrant in scripture for the baptism of infants, and I also believe that immersion is the only form of baptism sanctioned by the Scripture. This is rather a long formula for him to be always repeating, and so he expresses it shortly by saying I am a Baptist. Another man says, I cannot agree with my Baptist brother in this matter; I am strongly of opinion that the children of believers should be presented to the Lord in baptism and I do not think that Scripture attaches any importance to the quantity of water used or the mode of its application. Conscientious men differ with regard to these points and it is a pity no doubt that they do; but given religious freedom and the training of children by their parents, one can hardly look for any thing else but such divergences. Let the Spirit of God be poured out on all these bodies and the result is that they realize the obligation to walk in love one towards another, and co-operate in the Lord's work so far as may be. The fault is when Christians make more of the points on which they differ than of those on which they agree; when they do this, they are undoubtedly open to the charge brought by Paul against some of the Corinthian Christians, that of being carnal and not spiritual. Let it be observed however, that Paul does not tell the spiritual portion of the Church to separate itself from the others and call itself the true Church; neither does our Lord when indicting the letters to the seven churches, in which there was a good deal of carnality, give any such instruction.

—We are favoured with the report of the Am. Free Baptist Mission in Southern Bengal. There are churches at eight stations, Balasore, Midnapore and Santipore being the chief. At these various stations 43 persons were last year added to the churches by baptism. The whole number of members in the 8 churches is 527. Dr. Bacheler of Midnapore has been in the field since 1840. There are six foreign missionaries, five Native preachers, 12 lay preachers 1 Native pastor. The Woman's work is represented by a number of agents. The mission was commenced 44 years ago by the Rev. J. Phillips whose death was lately noticed in our columns. We have marked a number of passages in this Report for selection.

—We had heard of a paper called The *Christian*, published at Boston, Mass., but have only just made its personal acquaintance and are quite charmed with it as a paper designed to bring the Gospel before the minds of men. It has itself only four pages; but it has three companion papers, called the *Armory*, the *Safeguard*, and *Common People*. Each number of the quadruple paper has two excellent illustrations covering one entire side each. The Editor and organizer of this work is Mr. H. L. Hastings; his articles are much above the ordinary standard of cheap religious periodicals. What is truly remarkable is that the illustrations are by himself, and exhibit an unusual measure of ability in this line. The quadruple paper is published monthly and costs one dollar a year.

—Dr. Banerjea, Editor of the *Arian Witness*, points out that Agni or Fire is worshipped in the Vedas because of its connection with sacrifices. Agni is spoken of in the very first *Rik* as "the foremost minister and the illustrious invoker of sacrifices." It was because of the high estimation in which sa-

crifice was held that Agni was so much honoured, so valued, so adored. We place in our epitome an extract regarding this matter from the *Indian Chr. Herald*. We consider that this testimony of the Vedas to the Christian conception of the importance of sacrifice, is very significant. At the same time, it must be ackowledged that when the fire by means of which the sacrifice, is consumed, is itself made the object of worship, tradition has got far away from those truths that lie at the basis of the doctrine of sacrifice. The necessity of sacrifice arises out of the sovereignty and holiness of God whose commandments we have broken, and out of the absolute failure of man to offer any thing of his own as a propitiation; and the possibility of vicarious sacrifice is connected with the incarnation of a Being in whom the divine and human nature are allied. The Christian doctrine of sacrifice covers man with confusion as fallen beyond all possibility of self-restoration. But the Vedic doctrine of sacrifices includes the idea of meritoriousness on the part of the sacrificer, inasmuch as men are represented as having attained to the dignity of Gods by means of it. If even the Jews however failed to keep in mind the true idea of sacrifices, we need not wonder that the ancient Arians diverged so materially therefrom.

—We have received some more communications regarding the alleged movement in the Native Christian Association, but do not think it expedient to publish any thing more on the subject, at all events until there are new developments demanding public notice.

—Peace has its victories, and peace has also its catastrophes. Many travellers in Switzerland have seen the site where a town lies buried beneath the earth and boulders of a neighbouring mountain that had suddenly descended upon it. Something like this has occurred at Nynee Tal, a Romantic spot in the N. W. Provinces itself, more than 6000 feet above the sea, yet crowned with environing mountains. There is a lake there about a mile in diameter and between the margin of this and the base of the hills are the bungalows of those who find a retreat at this favourite sanitarium. An extraordinary fall of rain had the effect of precipitating last Saturday an immense body of earth over-whelming many of the houses and inhabitants. There was a preliminary landslip that buried some thirty Natives, and it was while gallant efforts were being made by officers and men of H. M.'s forces stationed there, that the more terrible landslip took place. Among the killed are eight officers, three officers' wives, five non-commissioned officers, and ten privates. Besides these twelve others belonging to the English portion of the community, lost their lives.

—The Bombay Temperance League availed themselves of the presence of the Rev. Mr. Gregson in Bombay to arrange for an address to be delivered by him, The meeting took place last Thursday evening in the Grant Road Church, under the presidency of Lt. Colonel VanHeythuysen. The house was well-filled and all listened with great interest to the powerful address made by Mr. Gregson, who after a brief retrospect of the ten years spent in India, devoted to the advancement of the temperance reformation in the army, went on to press upon his hearers the importance of attending to *duty*, *work* and *faith*. A considerable number of persons signed the pledge on Thursday evening. It is really wonderful what, by the blessing of God, has been accomplished in the British army in India in these ten years. The returns for August show a total of 9,247 connected with the Association, of whom 7,840 are soldiers. The consumption of spirits in the Indian army has diminished by no less than 65,000 gallons. Mr. Gregson leaves in the troop-ship *Himmalaya*, to-day, we believe. He expects to return in February next.

On Saturday last Mrs. Grieve, the wife of the Rev. A. C. Grieve of the Free Church Mission in Bombay, was very suddenly called away from earth to the presence of her glorified Redeemer. She arose in good health on the morning of that day, (though with the expectation of soon again becoming a mother,) and saw her husband off to the early school-work. Shortly after, in her own room, she fell in a fit, and, it is believed sustained some internal injury that caused her death about 4 o'clock in the afternoon. The best medical aid was obtained, but in vain. From the time that she fell she never regained consciousness. The friends of Mr. and Mrs. Grieve very deeply sympathize with him and his little motherless boy, in this singularly severe dispensation that has befallen him. There is but One that can comfort and sustain under such circumstances, and it is matter of congratulation that our much esteemed and beloved brother knows well this source of consolation. May the Holy Spirit so reveal unto him at this time the God of all grace and consolation, who took upon him not merely the form but the nature of a man, that he may not faint under the chastening hand of Him who is mighty to save. Thinking over this event, we have been led to make some reflections that we here subjoin.

The Apostle Paul, writing to the Thessalonians, says: "Comfort one another with these words." What are the words with which they were to comfort one another? They are not those that we are most accustomed to use when we seek to administer consolation to the bereaved. We naturally dwell upon the happy exchange of worlds made by the departed, in quitting a world of sin and suffering and confusion for one where purity and peace and blessedness reign. What the Apostle says is this; "if we believe that Jesus died and rose again, even them also who sleep in Jesus will God bring with him. The Lord himself shall descend;——the dead in Christ shall rise first;——so shall we ever be with the Lord." Some have supposed they found in such passages Scriptural authority for the doctrine that the spirit has no conscious existence in the interim between death and the resurrection. We will do well to remember however that the Thessalonians were expecting the immediate return of Christ in glory, and had the idea that any of their number who died before that glorious event took place, would lose a great deal in not being there to witness and take part in it. It was the coronation-day of the King of kings and Lord of Lords, the sublimest event earth had ever witnessed. So they grieved when some of their number were taken away, because they had forfeited this great privilege, as they supposed. Paul notifies them that they would not anticipate their departed friends; that these would participate with them in the glory and blessedness of that occasion. And in the second epistle he tells them that the glorious advent of Christ is not so near as they supposed; before it, there would be an apostasy and the development of the Man of Sin. In other epistles he gives us plainly to understand that the dying believer goes to be with the Saviour. "To be absent from the body is to be present with the Lord." "To depart and be with Christ, is far better," he says, referring to himself. The intermediate state was one that was far to be preferred to the life led by the apostle on this earth, though we know from his own statements that notwithstanding all his persecutions he had great joy in the sense of Christ's love and in the revelation of that love to others. Our Lord said to the penitent thief, This day thou shalt be with me in paradise. Moses and Elijah appeared on the Mount of Transfiguration. The rich man consciously experienced the fruit of his wasted life while his brothers were yet alive upon the earth, and Lazarus was at the same time reclining on Abraham's bosom at the banquet of life on high. "I go to prepare a place for you, that where I am there ye may be also; and if I go and prepare a place for you I will come again and receive you unto myself." But it was evidently the will of the Master that his people in this world should not allow their aspirations to be bounded by the prospect of happiness in a far away heaven. He wishes us to look forward to the hour when his cause shall be triumphant in this world, and the battle of the Lord Almighty crowned with a world-wide victory. The falling soldier is not to seek comfort so much in the thought of the rest of the sanitarium to which he is to be conveyed, as in the thought that he shall with his leader and commander witness the complete triumph of their arms. Many centuries have gone by since the canon of the New Testament was completed; and our salvation must now be much nearer than in the days of the Apostles, and the day of the Lord is probably not distant. Our hymnology tells us much about the world above, and familiarizes us with many features of the state of the departed that are very little touched upon in the word of God. Yet even the word of God shows us quite enough to fire our imaginations and satisfy us that it is good to be there. For the redeemed are there beyond the reach of suffering and temptation and the society of the wicked; love and purity are the very warp and woof of that heavenly life. Yet we are sure that they who see Christ on his throne, cannot but think of the multitude in this world who are rejecting his salvation or who are ignorant of it; and in the nature of things must look forward to the blest hour when Christ shall see fully of the travail of his soul and every tongue confess that he is Lord to the glory of God the Father. Thus we learn that Christ's method of comforting his people under the heavy trial of a sore bereavement is to give them more of his own mind and cause them to value more highly the privilege of witnessing for him and seeking to persuade men to take of the river of the water of life.

—If a young man starts from a good, honest, industrious, Christian mother, he graduates from a university better than that of Berlin or Edinburgh.

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The Bombay Guardian.

SATURDAY, SEPTEMBER 25, 1880.

THOUGHTS ON REVELATION. VII.

"And when the dragon saw that he had been cast into the earth, he persecuted the woman who brought forth the man-child." xii. 13. The dragon in this connection, as we have said, represents such a union of Church and State as that the power and influence of the State is relied upon to advance the supposed interests of religion. The Gospel becomes another Gospel when it enters into an alliance of this kind. There is nothing that the great Head of the Church is so jealous of as the principle of faith in himself, by which the Church is bound to himself, and the opportunity afforded for the putting forth of his own power in behalf of the Church. If the apostles had obtained any such influence in Jerusalem as that the power of the state would have been available for the punishment of Ananias and Sapphira, Christ's own power would not have been exerted for their punishment, nor would the church have continued to enjoy the manifestations of his presence. When men in high places, governors and princes, become Christians, they will indeed honour the Lord Jesus Christ by their own unquestionable allegiance; but if taught of Christ they will beware of interfering with that liberty which the Gospel confers upon every man, or rather recognizes as belonging to every man, the liberty of choosing either the path of God or that of the world. Laws made for the purpose of coercing men to obey the Gospel destroy *ipso facto* the character of the Gospel, which says, 'whosoever will, let him take of the water of life.' The Gospel refuses to take a single step in the pathway of compulsion. We are saved by faith and faith means confidence, but there is no longer any place for confidence when the element of coercion is brought in. In our interpretations of these chapters we have made special mention of the Papacy, because of the perfection to which this alliance of the State and the Church has been carried in that system, because we find there imperial power placing itself at the disposal of the rulers of the Church to bring every body into subjection to its dictates. It would be a mistake however to suppose that the reproaches of God's word with regard to this matter, are not to be borne by other churches that are guilty of the same thing though to a modified extent, and with less of outrage toward those who dissent, or refuse to conform. The dragon, after he had been cast out, persecuted the woman who brought forth the man-child, (not *had* brought forth.) Persecution then still goes on. How reconcile this with the 10th verse? The reconciliation is found in the interpretation of that passage given in our last. The emancipation has reference to a portion of Europe only. Christendom as a whole is no longer in subjection to churches united to imperial or royal power, but has in that form a restricted area. The 1260 days mentioned in verse 6, (years), have not yet been fulfilled. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the face of the serpent." The reader will note the points of resemblance between this verse and verse 6th of this same chapter. The one passage refers to something that begins when the dragon system takes its rise, and the other passage relates to the period of reformation. The time, times and half a time are understood to indicate the same period as is indicated by the 1260 days. Time means year, times two years; the whole three and a half years or 1260 days, significant of that number of years. For the sake of God's own children it was well that these periods were disguised, for it would have been crushing to their faith to have been obliged to look forward 1260 years for deliverance, when passing into the shadow of this great eclipse. But if the time, times and a half of the later passage refer to the same period as is indicated in the earlier passage (6) we shall have to understand verse 14 as simply a re-statement of the fact of the woman's flight, for the sake of emphasis. This view is favoured by the occurrence of the same expression 'time, times and the dividing of a time' in Daniel vii. 25, where the persecution of the saints by the little horn is referred to, making it synchronize with Rev. xii. 6. It strikes us nevertheless that the expression in verse 14, like that in Daniel xii. 7, may refer to the condition introduced by the Reformation.* Let us understand that the word *time*, in itself sufficiently indefinite, means in the two passages we have just specified, a century; the whole, three and a half centuries. This would properly begin with the introduction of political and religious liberty in the sense we have indicated in some country of Western Europe. We incline to think that the flight of verse 14 is to be distinguished from that of verse 6 in the sense of being a new departure, a new and striking phase of the movement.

* Revelation x. 6 corresponds with Daniel xii. 7, and is descriptive of the angel of the Reformation, having in his hand a little book open. Through the invention of the printing-press in the preceding century, it became possible to reduce the bulk of the Bible amazingly; especially of the New Testament. Through the freedom acquired by Luther's Reformation and by virtue of the translation of it into the vernaculars of the day, it became a little book *open*, and be used to designate a shorter period.

LITERAL FULFILMENT.

Mr. Birks has lately published a work entitled "Thoughts on the Times and Seasons of sacred Prophecy." A portion of this treats of the principles of prophetic interpretation, in which he pleads for the literal accomplishment of the unfulfilled prophecies, because of the literal accomplishment of those that have been fulfilled.

Referring to some of these he says: "The Son of God gave his back to the smiters and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting." "The King came unto Zion, meek and lowly, sitting on an ass, and a colt the foal of an ass" "They pierced his hands and his feet; they give him gall to drink and in his thirst they gave him vinegar to drink; they parted his garments among them and cast lots upon his vesture." Now it seems not enough to notice these unless due heed is given to the many prophecies couched in figurative language. For instance some of the above expressions are quoted from the twenty second Psalm, quite enough to show that the Psalm has reference to the sufferings of our Lord upon the cross. Now we find in this Psalm, in the very midst of these literal specifications of Christ's sorrows, such expressions as these: "Many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me as a ravening and roaring lion. Dogs have compassed me; the assembly of the wicked have enclosed me. Deliver my soul from the sword, from the power of the dog. Save me from the lion's mouth; —from the horns of the unicorns."

Here the suffering one whose hands and feet are pierced, is represented as surrounded by wild *bulls, dogs, lions, unicorns.* Yet it is evident that by these expressions were meant the different classes of wicked men who compassed the cross about, who were many of them as opposed to each other as dogs, bulls and lions are to one another. As an example of literal fulfilment Mr. Birks quotes the prophecy, "A virgin shall conceive and shall bear a son, and they shall call his name Immanuel." A virgin did conceive, and bear a Son, and this Son was Immanuel, in the meaning of that Hebrew word; but this was not the name given to him. He was called Jesus. Sticklers for literal fulfilment might have refused to receive him because he did not bear the name Immanuel. The very first prophecy of the Bible (Gen iii. 15) was couched in figurative terms. Understanding many of the prophecies in a literal sense, the Jews anticipated that the Messiah would come with irresistible authority, breaking the Gentile nations with a rod of iron and dashing them in pieces like a potter's vessel, breaking in pieces the oppressor and causing his enemies to lick the dust. But this was their error. Mr. Birks also refers to some quotations made of O. T. prophecies in the N. Testament as favouring his view. But on the whole we think that these quotations favour an opposite view. If any one will look up the passages quoted or refered to in the latter part of 2 Corinthians vi. he will find that they belong to a class of passages very much relied on by those who believe in the literal fulfilment of the prophecies relating to the Jews. Yet Paul subjoins these words: "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh and spirit." Here the application is made to Christians, whether originally Jews or Gentiles. Again, see the passage quoted in Hebrews viii. 8-12. When, on one occasion, our Lord said to his disciples, Beware ye of the leaven of the Pharisees, he was very much displeased with them for taking him literally. He said, I am come not to send peace, but a sword; again, I am come to send fire on the earth. In John x, speaking of his disciples as sheep, he says: "Other sheep I have which are not of this fold; them also I must bring and there shall be one flock, one shepherd." Here our Lord uses the same kind of language concerning the Messianic blessings; he adapts himself to the Jewish idea, which could not conceive of any blessings of redemption that did not centre in themselves and their land. If our Lord had spoken in terms to be literally fulfilled, of the calling of the Gentiles, he would have made it impossible for the hearers to understand him; even his disciples could not have understood him. This passage is very important, and

shows that when prophecy passes from one dispensation to another it needs to be interpreted from the language of the first into that of the second dispensation. If the prophecies of the Old Testament concerning the restoration of the Jews were to be literally fulfilled, instead of securing to them a higher dignity than that which other Christians enjoy, it would involve a great surrender of privilege. In Christ all things that pertain to life and godliness are given to the believer: but a very deep descent from this sublimity of privilege takes place when the Jew is made to set his hope upon the restoration of Jerusalem and the temple with its sacrifices, festivals &c. To restore the Jews to Palestine in the very terms of the old prophecies requires that the rest of the world should go back to the primitive darkness and the Jews be the elect nation, enjoying the tokens of God's presence and favour. The Jews have already, even under this dispensation, had a pre-eminence over all other people, inasmuch as the apostles and early propagators of the Gospel were all Jews, and to this day the church of God is built upon the foundation of the apostles and prophets, that is upon the Jews. The Jew that does not believe in God's Messiah is by that fact, according to Moses himself, no longer a Jew; he is no longer a member of the congregation of God's people, and consequently has no longer any part or lot in God's promises. They become his only when he believes. The true Jews of Apostolic times showed plainly how they regarded the prophecies concerning the Jews, by the things they sought after and gloried in. See New Testament *passim*. We anticipate grand things for the Jews in the day when they shall believe on Jesus, as much grander than the hope they have hitherto cherished as the New Testament exceeds in glory the Old.

INTERNATIONAL BIBLE STUDY.

October 3rd, 1880. *Genesis* i. 1-3. ii. 4-8.

We know not what considerations led to this particular selection of passages. Perhaps the detailed account of the creation in the 1st chapter was deemed too long for one lesson.

"In the beginning God created the heaven and the earth." The heaven and the earth are the visible universe, all we can take cognizance of with our senses. The object of the revelation made to us in the scriptures is to furnish us with that information that we need in order that we may be fitted to act the part assigned to us. Man's curiosity would suggest a multitude of questions upon w ich he would like to have information, but the Bible has not been given to satisfy curiosity. It tells us specially about the world in which we are, not about pre-existent worlds. It tells us that there was a special interposition of the power and goodness of God when this world was to be fitted for man's abode. It disentagles our conception of God from all connection with those features of man's present condition that are due to sin. The question arises if this first verse is simply the brief statement of that which is more expansively related in the remainder of the chapter. In one sense we think it is and in another not. In the 10th verse it is said that God called the dry land *earth*, in the 8th verse he calls the firmament *heaven*. But in the first verse more is meant by *earth* than the dry land; and more is doubtless meant by *heaven* than the firmament, for the heavenly bodies are subsequently mentioned. It is to be observed that the word *created* is not used again in this chapter, until we come to verses 21 and 27. In speaking of the whole work in the second chapter, two expressions are used, *created* and *made*. The bringing in of the light on the first day is not called a creation; neither is the formation of the firmament. The work of the second day and of the third day is simply separation. The introduction of the sun, moon and stars into the visible heaven is not called a creation, and all that we are required to understand is that these heavenly bodies were then brought into relation to the new world, just then fitted to enter into such a relation as that. The word for *God* in this portion of the sacred narrative is, as is well known, Elohim, in the plural, and it would naturally be rendered in the plural were it not associated with verbs in the singular. It is therefore regarded as the *pluralis majestatis*. We in modern times reserve the honour for our fellow men, addressing individuals in the plural *you* instead of *thou* &c. &c. But in Hebrew it is as we have stated. It is noticeable that in the 26th verse of the 1st ch. of Genesis we have the expression, 'Let *us* make man. Yet as we read on, we find God speaking in the first person singular. It is not surprising that some have found in these forms of speech evidence or intimation of the triple personality of the Godhead.

"And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." 2. This is before the first day's work, which begins with the introduction of light. The expression 'without form and void' occurs in two other places of the O. T. and an examination of these places shows that the meaning is 'without animal or vegetable life.' The earth may have passed through many conditions; it may have witnessed many successive stages of development and there may have been in these older worlds many faunas and floras. Geology tells of such, and traces a gradual rise in these successive *cosmoi*. Geology tells of the presence of life and energy and change, in pre-adamic times; but on the supposition that there were interjected periods during which nothing was operative, and all things left slumbering in death, there would in the nature of things be nothing to mark such periods, but the first changes wrought in the new world would seem immediately to connect themselves with the last changes of the previous world. At the period when God was about to bring light into the world of which man was to have the dominion, the earth was without life, it was enveloped in water, and this water was enveloped in dense mist or nebulousness, there being no atmosphere in which these vapours could rise and consequently there was no light, no firmament, no heavenly bodies. These had no existence relatively to the earth. The word rendered Spirit might be rendered wind; but perhaps it would be better to follow the English version, understanding it as indicating the presence of divine energy.

"And God said, Let there be light." There was not merely the will of God that there should be light for the earth, but there was an expression of that will. All the sons of God are represented as shouting for joy, in Job. The light was such as to make objects on the earth visible. There was a diminution of the density of the vapour encompassing the earth. Nothing on high could be seen. On the supposition that this cosmogony was simply a conjecture of man, it is altogether inconceivable how the writer should speak of light as brought into existence before the sun, when a few verses on he speaks of the sun as the body ordained to give light to the earth. The explanation is very simple, when we understand that the light of the first day was indeed from the sun, though as yet that did not stand in visible relation to the earth. We pass on now to the second chapter.

"These are the generations of the heavens and the earth." II. 4. The word generations is the word used in genalogical tables, and here seems to designate the order of succession, the different steps by which God called the world into its present state. We learn from Job that there were those who witnessed the events mentioned in the first chapter, and it was doubtless for their sake that this order was observed.

"And every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." The culture of the earth was dependent upon man. God had so arranged and ordained that although there should be growth, yet the best results could not be obtained without men to till the ground. The language here used reminds us of that which is used concerning the formation of man in the womb of his mother, in Psalm cxxxix. 16. The types of all things were in the mind of God before they came into existence, and may be said to have been enbosomed in the seed, waiting for fruct-i fication.

REMINISCENCES. LXXXVI.

Diary, April 12, 1845, To-morrow, I purpose to approach the table—whose? the table of the Lord himself.—Oh my unfitness to cummune with God, the living God. What emotions should accompany the anticipation! How far from my thoughts should every worldly or selfish object be. It should be with difficulty that I could for a moment give heed to any thing this side of heaven. Whereas I can only with a great effort look heavenward. On the one hand, a God who like a father pitieth his children, who delighteth in giving what I need, who cannot bear to see me in my present state, who is willing to fill my heart with love and rapture as ever mortal's was,—on the other hand myself, hating every impediment and admitting that to see God is life indeed, to be far from him, death and darkness, and yet I cannot make my way into his presence, cannot enjoy the beams of the Sun of righteousness. What can I do? If I remain in this state of deprivation, it will be my own fault. Something I can do, for something I must do. Answer, thou oracle of God. I read: "But God forbid that I should glory save in the cross of Christ, by whom the world is crucified unto me and I unto the world." This is indeed an answer from God. God forbid that I should glory in aught save that cross. To glory in aught beside is to say that something else is as worthy of admiration as that. I have been glorying in myself. So I myself, sin-spotted, vile, gross, despicable, hypocritical, a lie, a cheat, an unclean thing, am to be placed beside

—this is madness, if any thing is. Shall I count any thing in the universe more precious than the cross of Christ? God forbid. A man cannot glory in that at all, if he glory in any thing else at all. Where shall I flee to escape these sins? To whom but to Jesus himself? Who else can help? The same against whom I have sinned must deliver me from my sins. The world crucified unto me. What words! This is yet unaccomplished. I am separated by no such gulf from the world. How and when can this be accomplished?

Why not to-night? Let me confess my sins and make a solemn renunciation of them. I. My want of Christ-like love for those with whom I am in continual contact, the family. There is nothing that deserves the name of affection in my conduct. I think that no difference whatever exists between my former and my present manner. I make no improvement at all. Let it not be disguised; I have backslidden. The taciturnity and reserve which I habitually evince, are abominable in the sight of God, and have no other origin than selfishness, want of consideration for others. A month or two ago, I made a solemn promise to the Lord that I would reform, and yet have broken the promise. Now what sin should awaken shame and contrition if not this?—II. Want of humility, shown in my general deportment. What does God think of one who thinks better of himself than he does of almost any one into whose society he comes? Who rates his own piety higher, I actually believe, than that of any other. I had more humility six months ago, and I had little enough then. III. Selfrighteousness, a complacent recollection of my own good deeds: what could me more hateful, more contemptible? And I believe my hatred of sin has more of selfishness in it than of godly shame. How important to regard the motives that influence us in prayer. God regards these more than any thing else. If these are not right, he cannot hear, though I pour out my soul unto death. IV. Want of love for the souls of men. Selfishness is the root of this too. I cannot go out of myself and identify myself with others. Oh what a carnal mind! It is astonishing how I can retain so strong an assurance of my acceptance as I do. Another thing to be mentioned is distraction of mind during public and private prayer. Such an abominable sin, the very last a Christian should be guilty of.

What is to be done? A mere confession is nothing, a mere renunciation is nothing. I have made these, and the sins are yet with me. The cross saves the world and it can surely save me from my sins, though they be as scarlet. Not through any efforts of mine. Not by means of any degree of light shed upon my mind. Not by prayer. But by looking to the cross of Christ in faith and earnestness, glorying in it only. This looking is not to be the result of overcoming the sins mentioned, but rather all good things must be the result of this. This I am sure of. I know that there can be nothing so powerful as the love of Christ shed abroad in the heart. What can resist its influence? It is omnipotence itself. Where that is, there is God indeed. How blissful must be the possession of this. Truly a pearl of great price. How much are they to be envied who have received this grace from God!—Let me always bear in mind that the great thing with God is, *motives*. It is not the scope of the prayer, the character of the request, the degree of supplication, it is the motive. The honour of Christ is the motive.

Looking now at these experiences, we see that Homunculus often in his meditations came close to the door which would have given him deliverance if he had pushed against it. But self-condemnatory as were the expressions used by him he had not really reached the point of self-despair. He was still trusting in himself to accomplish what self could never accomplish. He was looking to Christ to heal *him* so that he might be competent to do all the will of God. We are saved by faith in Christ; saved from each sin and wrong feeling by faith, *i. e.* by looking unto Jesus, and it is one thing to be this intellectually and another to enter into the experience.

April 13. Since last night, I have had more communion with Christ, more spirituality. I feel that I must have more enjoyment in religion. A Christian cannot consistently be resigned to inferior degrees of happiness. It is dishonouring to Christ, not to draw abundantly from the wells of salvation.—Evening. I have not ended the day as happily as I began. My heart was not utterly hard at the table of the Lord; but I had not the refreshment I expected. I believe there was too much of an effort in my heart, for peace and love to be much shed abroad there. And my thoughts were rather about the internal conflict than about Christ. The attitude of effort is not favourable to the development of love. Trying to force myself to a higher pitch of love is useless.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

AN UNDENOMINATIONAL CHURCH.

"To the Editor of the Bombay Guardian."

DEAR BROTHER,—I have read your article under this head, and quite agree with what you say as regards the difficulty which exists in preventing people giving names to those who wish to act in accordance with the Bible, and be undenominational—who desire to put Christ alone in the front, instead of mixing up with His, the names of men, or of particular forms of Church Government.

But while we cannot prevent names being GIVEN us, we can *refuse to adopt them ourselves. One thing is perfectly clear*, namely that St. Paul positively states that those Christians who call themselves by the name of Paul or Apollos, (I Corin 3. 4.) were carnal.

Another thing is also perfectly clear namely that it is the will of our Lord (as expressed in His prayer in John 17.) that the church should be *manifested to the World* as ONE, that *the world* might know that God had sent Him.—*And one more thing is perfectly clear* that this is not the case at the present time.

It is therefore the duty of all, who wish to obey Christ, rather than to cling to old prejudices, to *cease using sectarian names*.

People pretend to be unsectarian and to look upon the church of Christ, as "one," but if any of their sect go pretty frequently to another assembly of believers, there is great jealousy and indignation.

Some people pretend to be undenominational and to prove it, invite other Christians *to their services*, but they alter their tone very considerably when it is proposed that any of their congregation should be asked to the services of another church.

Others talk of the church as being one,—but their object in life seems to be not to glorify the Church at large, *but the particular sect* to which they belong. They are not satisfied with inviting sinners to come to Christ—but the cry is *Come and join our sect*, and they delight in publishing accounts and shewing how *their numbers* are increasing and so on.

Now all this is carnal, and directs the world's attention to the work of the *sect*, instead of to the work of Christ.

I do not say that there are not to be *separate FLOCKS*. I think that the fact that God has given to the Church PASTORS, indicates quite plainly that such is his will—neither do I say that all flocks are to be managed in the same way. There are Christians who like sermons an hour long and "exercises" which last nearly all day—there are others who want bright—short—lively services—Well! Let those who are of the same mind get together—let them do what they like so long as they keep to the Word of God. There are some who like class meetings and testimony; there are others who don't. There are some who like forms of prayer and written sermons, and there are others who get no good from such! Well, let those who are like minded get together. Let there be as much liberty as possible; BUT let not each congregation forget that *it is only a little bit of the great family of God*, that its members are members of Christ, and parts of a great whole, and that each individual ought to have a personal interest in every other.

Members of a great and noble family take good care to preserve the name by which the family is known intact—but Christians mix up human names with the name of Christ, and instead of being content with the name of "Christians," call themselves, or allow themselves to be called, without remonstrance, Lutherans, Episcopalians, Wesleyans, Baptists, Church of England &c.

I am fully convinced that these party names are a great stumbling block to the Heathen, and ought to be discontinued—and I believe that if Christians cared more to please Christ than to stand up for their ideas of Church Government, or modes of working they would decline to be called by Sectarian names.

Is Christ divided?

Yours in the Lord,
W. P. Partridge.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

MY DEAR SIR,—Kindly permit me through the columns of your paper, to remind the members of the Association and all other young men, of the "member's meeting" at half past eight o'clock on Friday the 1st October, at the General Assembly's Institution, Kalbadavie.

The meeting held at the beginning of the current month was fairly well attended, but we missed many of our friends who have as a rule cheered us by their presence and co-operation in the past. This gathering is pre-eminently the *Young Men's meeting* and they are responsible for making it a success. Once a month other engagements might surely give way to this, and if all our friends would kindly observe that we claim only the *first* and *third* Fridays in the month (but especially the former), for our Association Meetings, it will prevent any clashing with other interest.

Yours sincerely,
J. N. HAWKINS.
Joint Hon. Sec.
Y. M. C. A.

P.S.—We hope to be able to announce shortly a lecture by the Rev. C. W. Park.

SIR,—In looking over your issue of last week I came across one of your articles in which you state that you could remember the time when the English Government were not ashamed to appoint days of humiliation &c. &c. Yes Sir, but since that time the English have become the greatest nation, and suppose that they can afford to throw off God and religion and conquer all nations with an arm of flesh. And the ministers whose duty it is to crush this bad notion, I am sorry to think, that most of them are making matters worse by their High Church principles. Rousseau, in one of his letters, says concerning the Ministers of the Church of Geneva: "Is it asked of the Ministers of the Church of Geneva, if Jesus Christ be God? they dare not answer: is it asked if he was a mere man? They are embarrassed and will not say they think so." He further adds "a philosopher with one glance of the eye penetrates their character. He sees them to be Arians, Socinians, deists." Such was the city of Geneva, that city of Calvin and of Beza which was once the glory of the Refor-

mation, the battle field of light and darkness, the Thermopylæ of Protestantism, from whose alpine heights the light of Gospel truth once streamed forth with brilliant lustre athwart the blackness of Papal superstition. Such was the fall of Geneva till it was restored to a sence of its duty towards its God through the exertions of a few eminent divines: and may not the same be said of England? England, upon whom God has conferred so many and great blessings, is fast falling into the hands of the Ritualists. And what are the ministers of the Church of England doing? Are they preaching the word of God in its true yet simple form? They will defend themselves by saying they are teaching us the word of God, but it only takes a little consideration to see that it is the word of God under the dark cloud of Popery and Ritualism. It is not out of an evil desposition or narrow mindedness that I write this letter, but it is really a sad sight to see England once the flower of Protestantism falling so low.

Yours very sincerly,
CLIO.

SIR,—It is always a puzzling problem to reprove an individual whose fault you wish to condone, and the recent censure of this Government, however plausibly inflicted on a Parsi magistrate with 'sympathies so broad as to outweigh his judgment,' to have been thoroughly trustworthy should have been perfectly sincere, leaving no room for unpleasant surmisings. Hitherto the records of British courts of justice were regulated by one law—the stern law of justice—except in those instances where they were well-balanced by nobler qualities of mercy. But the issue of the Edwards' case reveals that while a gross wrong was done to a poor British subject, no collateral justice or mercy was meted out to either magistrate or alleged culprit. It were as difficult a task to be able to trace the line of our scientific Afghan frontier as to understand a resolution emanating from the Government of Bombay on this matter. Broadened sympathies which bias the judgment of a magistrate are as hideous a disfigurement in a judge as the loathsome sore of a leper: for when once biased a judge is no longer a judge but a partisan. We have heard it stated that there are places in Asia where, if a human being have but one *little* spot of leprosy in a *little* finger he is forever consigned to dwell among the unclean. Thus a judge, who can ever permit his feelings to acquire the ascendency of his judgment, however profitable his services may elsewhere be, should, when once he has swerved from strict rectitude, speedily retire to other fields of usefulness, and release British subjects from all anxiety and care as to their personal rights in the future.

Yours truly
W.

HOLINESS FOR ALL.

DEAR SIR,—In your issue of last week appears a favorable notice of the "Round the World Camp Meeting" evangelists, taken from the *Methodist Recorder*. Just one expression therein is calculated to mislead. It says their object is, —"bringing the subject of holiness before the Methodist Churches." That is a misstatement because it is only a part of the truth. Those evangelists have from the first declared their desire to reach all classes wherever they go. Their most fervent desire is to build up all Christians with their ministrations. Mark, it was not the evangelists who used the above expression, but the "Correspondent at Malton." No doubt that brother had heard them preach in some Methodist Chapel, and urge the members of that Society to Holiness so warmly that the correspondent concluded that their sun had only risen to shine upon one denomination. Why, my brother, you might as well imagine yonder great midday sun trying to light up only India and the United States. Its light could not be thus pent up; but would pour all over land and sea around, because it is light, and *it must shine*! Even far Greenland and Siberia get their share in a corner. Holiness for Methodists. Well, they need it. But thank God they haven't a patent for it. They would be a narrow lot indeed who would go all over the world to preach holiness to Methodists only, when this has ever been a distinctive doctrine of the Methodists. Even should any Holy Ghost anointed disciples try to run in such a line, what would be the result? Peter and his evangelistic party tried it a little while. Their holiness revival was somewhat limited. True, it began with the Jews, but soon it shone forth over the nations. And so will this revival work. If one society of Christians has led in apprehension of some truth, it must soon be received by others because it is truth. Even those who shrink farthest away will gain a Greenland glimmer.

I only write this correction as the expression in the *Recorder* has been misunderstood, and others may commit the same error of taking the random remark of a passing correspondent as the views of the evangelistic party. It is a mistake.

Yours Faithfully,
WATCHMAN.

NOTICES.

RECEIVED for Grant Road M. E. Church, from Mrs. R. Rs. 5; H. T. 1; W. B. 10; Mrs. W. 10.

APPOINTMENTS for to-morrow. Grant Road: 8-30 a.m. S. Smith; 6 p.m. I. F. Row. Tamil, 9-30 a.m. G. Pereira. Marathi, 3 p.m. T. Theophilus.——Dean Lane, Fort: 11 a.m. G. Bowen; 6 p.m. O. Shreves. Marathi, 3 p.m. Trimbuk Canaren.——Mazagon 11 a.m. O. Shreves; 6 p.m. W. B. Wright. Public services at each place on Mondays and Thursdays at 7-30 p.m.

The MONTHLY MISSIONARY PRAYER MEETING will be held in the American Mission Chapel, Jail Road, on Tuesday, Sept. 28th, at 8 P. M.

Epitome of News.

SATURDAY, SEPTEMBER 18.

—*Times of India*: In the course of his several tours during the past ten years Dr. Bühler has collected by purchase or otherwise some 5,000 manuscripts for Government relating to the Brahmanical or Jain religions. They comprise Vedas, Vedangas, Purans, Mahatmyas, poetry and fiction, grammar, glossaries, rhetoric, biography, history, law, logic, philosophy, astronomy, arithmetic, &c. He also made many purchases for himself and his friends. Nearly all the manuscripts purchased for Government are rare: many are unique. The collection is a treasury of information of the highest value as regards the former civilisation of India, and we trust it will not be neglected.

—Among the successful candidates in this year's Class List of the Cambridge University Higher Local examinations are Miss Helen Gladstone, the daughter of the Premier, a large number of the collegians of Girton and Newnham, candidates from France, Germany, and Belgium; also a fair number from Scotland and Ireland. The Divinity prize has been awarded to a young lady.

—Next year an International Exhibition of wool, woollen manufactures and their allied industries will be held in the Crystal Palace, London.

—The *Indian Mirror*, gives a severe rebuke to the native firms who assume European names for the style and title of their business. The *Mirror* says the practice, which is fast growing in Calcutta, is absolutely as fraudulent as sailing at sea under false colours. The cause of the practice is to be found in the general aversion of the local community, both European and native, to patronise the work or purchase goods of native firms.

MONDAY, SEPTEMBER 20.

—The Maharaja of Jeypore is dead.

—H. M.'s troopship *Jumna* arrived yesterday.

—*Times of India*: Dr. A. K. Lukmanjee, G. G. M. C., died at his residence at Khetwady on Saturday afternoon last. The deceased went out that morning to see some of his patients and returned to his house evidently suffering from symptoms of heart disease. Medical assistance was promptly rendered but without success, as the patient succumbed within two or three hours. Deceased belonged to the Borah caste, and was very popular among the several native communities.

—*Lucknow Witness*; Kumaon: An old man here, over 80 years of age, a 'Dom,' the lowest caste in the Kumaon hill, who had never studied a book of any kind in his life, at this advanced age, set honestly to work, and in *three months* learned to read the Nagri fluently. He can be seen now of a Sunday reading his New Testament as well as any of them.

TUESDAY, SEPTEMBER 21.

—*Bombay Gazette*: We have received a post card from a gentleman at Simla announcing his intention to publish a pamphlet on the "coming comets in 1881-6; the Great Pyramid of Gizeh; Biblical chronology settled beyond dispute and all prophecy fulfilled." He states that "these comets are two; sister phenomena in every respect; visible from 1st April to 12th June next, or 73 days; stretch across one fourth of the heavens, or 45 °; occupy 2,025¾ years in their revolution; eclipse the brilliancy of the mid-day sun, and form the Original Light of Creation—the light with which the Genesis of the World opened!" This prospectus has a very alarming appearance, and suggests a "bee in the bonnet" of the writer.

—A correspondent, writing to the *Tea Gazette* from Upper Assam, says that Mr. C. Ewing, C. E., who formerly came up as Chief Engineer to the Assam Railway Company, has invented a bicycle tram, which, as the name suggests, will be driven on a single rail made of wood, and can be laid down on any road at a cost of about Rs. 1,000 a mile. It will be propelled by coolies at a rate of about five miles an hour, and will carry a load of some 30 maunds. Mr. Ewing also talks about bringing out (if his tramway proves a success) a "Manumotive" trolly, that will travel at the rate of some 15 miles an hour, and carry mails and passengers.

—*Times of India*: "A curious case was decided yesterday by Mr. Justice Marriott, in which the learned judge severely criticised the conduct of another of our magistrates. A woman, eventually proved to be innocent, was, said his lordship, kept in jail for about thirty-one days without trial and was not liberated until she had suffered inprisonment for fifty-four days. It had been the object of the prosecution to get the magistrate's son engaged in order that he might use his influence with his father, and his lordship marvelled how such a thing could be done under the shadow of the Magistrate's Court. He did not mean, of course, to impute any wrong motive to Mr. Nana Morojee, the magistrate in question, but the case shows, as his lordship says, how wrong it is that a son should practise before his father."

—On the 16th, a sowar was cut down in the Kandahar bazaar while stooping down at a fruit stall. An Afghan who, it is reported, had a son killed at the battle of Ahmed Khel, came behind him, secured the sowar's sword, and struck him down. The so-called Ghazi was arrested and shot.

ANTI SLAVERY SOCIETY

—The Lahore paper understands that not only is Lundi Kotal to be abandoned, but that Ali Masjid having been made an impregnable fortress commanding the Khyber Pass will also be shortly handed over to the Ameer "as a sort of material guarantee that we do not mean to enter his territories again, under any circumstances."

—It is said that the Secretary of State has sanctioned the erection of the new Government House at Simla projected by Lord Lytton. The present estimate of the whole work is ten lakhs of rupees, but it will probably cost much more.

—From Captain Clark's account of the wreck of the Str. *Jeddah*: About 100 men were clustered all around my cabin on deck and I was informed it was their deliberate intention to murder my wife. I satisfied myself assuredly on this point from the various conversations of the Hadjis, and their demeanour left no doubt in my mind as to their intention. At midnight they refused to take the pumps, saying that they would sooner die than pump. I passed my wife through the window of my cabin and got one of the officers to put her in one of the boats. Immediately after this, when starting to lower the boat, a general rush was made by the pilgrims and I was pushed into the boat during which I received several serious blows. The boat was manned by the Chief Engineer with a boat's crew. The boat went down with a rush, the Chief Mate who was in the ship, was hurled overboard and every effort was made to sink my boat. The Hadjis cut us away from the ship. There was a heavy sea on. The third Engineer jumped or was thrown into the boat during the excitement and attack. I picked up the first officer and took him into my boat. This is all I know personally. It transpired in evidence at the Court of Inquiry that the second mate and 11 others—Hadjis and Crew—who were in another boat, were similarly attacked and the boat cut away, the boat went down and all were drowned.

—*Overland Mail*, Sept. 3: The tenth anniversay of Sedan was celebrated in Germany on Sept. 2 with great rejoicings. The Emperor has issued a remarkable address to the German army.

Amongst the deaths announced this week are:—Mr. E. Walton; Dr. Whitmore; Serjeant Armstrong; Lady Knight.

Another relic of the Spanish Armada has, says the *Edinburgh Daily Review*, been secured at Slains, Aberdeenshire, by the efforts of Mr. David Ritchie and the salmon fishermen. It is a large gun raised from the place where one of the ships belonging to the Armada was wrecked, and, strange to say, though it has been in that place for upwards of 290 years, yet it seems as sound as ever. The length of the gun is 8 ft., the diameter at the touch-hole 13 in., and the diameter of the bore at the muzzle 4 in. It appears to be loaded partly with nails.

The question of how much might be expected from Lord Lytton in the way of subscription towards the fund being raised for the widows and orphans made by the war in Afghanistan was mooted some time since by a contemporary. We now notice in the published list of contributions as having been received by Capt. Gildea—"The Earl of Lytton, 10*l.* 10*s.*" From this it would appear that the Knebworth Earl appraises his share of the ruin, misery, and national degradation caused by the policy of which he was the willing tool at ten guineas.

—*Pall Mall Gazette*: Not many Englishmen would strongly insist that 4,000*l.* a year for seventy years has over-rewarded the services of the Duke of Wellington. Not many, possibly, would deny that the services of Lord Rodney and of Viscount St. Vincent have been fairly well paid by some 400,000*l.*, in nearly equal shares. In 160 years not much less than three-quarters of a million has been paid for the services of the Duke of Schomberg; and perhaps nobody except the beneficiaries would complain of another reduction, or even of the abolition, of this pension. A grateful country has rewarded the services of the Duke of Marlborough with almost exactly the same sum; and 170 years would seem to be a tolerably long enjoyment of a pension. But it is at least 200 years since Sir Thomas Clarges drew the first instalment of his yearly 800*l.*, and now that Mr. Bradlaugh proposes to "call attention" to this perpetual annuity, it would puzzle the first dozen men you meet to say offhand who Sir Thomas was, and what services he rendered the State.

Wednesday, September 22.

—*Bombay Gazette*; Lahore, 21: A terriffic land slip has occured at Naini Tal. A great mass of the hill from above suddenly slid down, striking the centre of the Station, killing thirty-eight persons and injuring four.

Among the killed are Mr. L. Taylor, Assistant Commissioner; Mr. G. H. Noad, Personal Assistant to Inspector of Police; the Reverend Mr. Robinson, Chaplain; Mr Morgan, Road Surveyor; Major Morphy, 40th Regiment; Mrs. Morphy; Mrs. Turnbull; Captain Goodridge, 35th N. I.; Surgeon Major Hannah; Captain Haines, R. E.; Captain Galderston, 34th Regiment; Lieut. Sullivan, 73rd Regiment; Lieut Hatchell, 83rd Regiment; Lieut. Carmichael, 33rd Regiment; Sergeants Rogers, Macewan, Frood, Grover, 33rd Regiment; Corporal Trister, 1-25 Regiment; Privates Hilmonth, 2-6; Hayes, and Gillan, 33rd Regiment; Turner, Brown, Chisholm, and Kleinwray, 83rd Regiment; Farrance 13th Hussars; Bart, 39th Regiment; and Driver Colman, R. H. A.; Mr. Bell, junior, merchant, and his three Assistants, Messrs. Moss, Drew, and Knights; two clerks, Messrs. Morgan and Mucker, and three residents, Messrs. Shiels, all brothers.

Among the injured are Messrs. Macleon and Walker, both clerks, slightly; A. Drew, and Mrs. Gray, an assistant to Mr. Bell.

—It is reported from Baghdad, that the leading member of the Jewish community, Eusuf Goorgie, was recently shot and severely wounded by an Arab, while riding in the town. The assassin was arrested, but managed subsequently to effect his escape. He is said to be one of a band of about seventy ruffians, who have leagued together to avenge themselves on the grain merchants, who are popularly believed to have been in a great measure the cause of the distress last year, by concealing their stores of wheat &c., and who are credited with similar intentions with regard to the present crop. Eusuf Goorgie had been warned some days before he was shot of there being an intention to take his life, and it is said that several others have been warned likewise, including the President of the Mercantile Court, Hajee Abdul Rahman Pacheehu, who is a large speculator in grain, and has amassed a large fortune since he has been in office. In connection with this grain question, it is stated that several incendiary fires have also recently occurred, and that about sixty shops have been entirely burnt in the quarter called Babel-Agha.

—*Times of India*: The first editor of the *Kandahar News*—as we know it in India, at all events, though we believe stray copies were issued in the first campaign—was a gallant young subaltern well-known in Bombay, who fell at Kuskhi-Nakud, and who in a very brief Indian career had already made his mark as a trenchant writer on military topics. The limited plant with which the paper was started is still apparently in existence, and consists of nothing but a centograph copying box, a bottle of blue ink, and a bundle of foolscap paper. The whole plant could not have cost more than a few rupees originally, but of late the *Kandahar News* has been repeatedly quoted as an authority by the *Times*, the *Daily News*, the *Standard*, and other London papers.

—*Christian*: A Paris paper informs its readers that "the Jesuit College at Bombay has been provided by the Indian Government with land for the extension of its premises, gratis, the Government even engaging to pay half the cost of the building." Our lively neighbours are not always remarkably accurate in their representation of British affairs, and we hope that in this case they have been misled. Mr. Newdegate should interrogate the Government bench on the subject.

The statement of the Paris paper is correct, we believe.

—*The Star in the East*: We understand that the chief political officers attached to the Courts of native Princes have been summoned to Simla, to a conference which is to be held there this month. We suppose Sir Henry Daly will be among the number. We hope His Excellency the Viceroy will make full inquiry into the matter of Prabhu Das. It has been hinted that Holkar's treatment of him is not without political significance. We scarcely think this; but supposing that there is truth in the surmise, our Government ought not, on this account, to deviate from the one straight course that lies before it—that of calmly, but firmly, insisting on the recognition by all feudal chiefs of the principle of religious toleration. If we cannot do this, we have no right to be called a Christian Government. It may be "a privilege," as a contemporary expresses it, to suffer persecution for Christ's sake; but it is no less the duty of the enlightened to instruct the ignorant.

—The editor of the above does not take a very flattering view of Baboo K. C. Sen: "Our own opinion of the professed religious teacher may be briefly stated. He professes to have received light and to have a mission to communicate it. He must know somthing of the wretchedness and degradation of heathenism and poligamy. Consistency as a teacher, and parental love as a father alike must have compelled him to educate his child so that she would be unfitted to bear with any degree of comfort such a lot as that forced upon her. Yet our so-called religious teacher seems to have regarded neither consistency nor the comfort of his own child, but to have bartered her away on the first opportunity that he had, that seemed, from a worldly point of view, a good one. Many others, we know, have done the like, and it would not be right to criticise their conduct in such a personal way. But the man we are speaking of, comes before the public as one divinely sent to lead his countrymen away from the twin superstitions of Hinduism and Christianity, and pirouettes before English audiences, at least once a year, as an enlightened reformer heroically leading on his people to a nobler and better life. To any who have studied the writings of Keshub Chunder Sen and his co-adjutors, and have any knowledge of the lofty and quasi-sublime way in which they flaunt the ragged garments of English Unitarianism, there is something intensely disgusting in this wind-up of a religious leader's career in the most undisguised inconsistency and worldliness.

Thursday, September 23.

—*Bombay Gazette*; (Political Orphan): The Afghan war furnishes many new illustrations of the demoralising effect of rifles that can be quickly loaded. In proportion as men are able to load quickly do they depreciate the importance of taking aim. An Afghan who spends a fortnight in charging his flintlock is very careful how he lets it off. He won't even fire into the "brown" of a regiment: he marks down his man. But the British soldier will hardly deign to raise his rifle to his shoulder. He thinks there is salvation in rapid reloading and in making a noise. The closer the enemy presses on him, the more wildly does he fire into the air. The loss sustained by the enemy in all our recent battles is quite ludicrously disproportionate to the ammunition expended. In some cases it took about ten thousand rounds of ball cartridge to kill one Afghan. Bows and arrows, properly constructed and employed, would have been infinitely more effective.

—A curious discovery, which General Burrows' cavalry might have made, is that close to where our troops were engaged in front of Maiwand is a Karez of excellent water near which General Daubeny's brigade is now encamped. Thirst was one cause of the demoralization of our troops on the 27th of July, and yet, within their reach, was a plentiful supply of water. Foraging parties from Kushk-i-Nakhud had visited Maiwand several times before the action took place, yet the topography of the country was unknown, and the existence of this Karez unsuspected.

—The following is the account of the Naini Tal landslip in to-day's papers:—Rain which had been threatening for sometime began to fall heavily on the evening of 16th inst. Early Saturday forenoon the gauge showed that the fall of rain had aggregated twenty five inches in forty hours. The effect of this enormous mass of water, puring down on confined area of settlement, which is simply a basin formed by a circle of more or less precipitious hills, was apparent. Every road was cut to pieces, the steeper ones on the hillside being reduced to a condition of huge drains, down which poured floods of discoloured water.

On Saturday forenoon rumours of the dangerous state of the Victoria Hotel were noised abroad. A landship, slight in itself, but ominous of what might follow, had occurred in the spur behind at about ten o'clock in the morning, resulting in a collapse of the whole upper line of out-houses and a portion of the back premises. Alarm was at once given, and visitors, who had been staying at the hotel, lost no time in leaving it and taking shelter elsewhere. The place was soon empty, but the main building remained standing, apparently uninjured. The energies of the authorities were at once directed to the removal of the *debris* and the extrication of the injured and dead. Although the slip had not been of any great extent, it was found that some twenty to thirty natives, connected with the hotel, and one European child, had been buried under its ruins. The Assistant Commissioner in charge of the Naini Tal, Mr. Leonard Taylor, was promptly on the spot with a few of the local police and a band of labourers. Finding the task more arduous than he had expected, Mr. Taylor sent for assistance to the military depôt, and he was speedily joined by a working party under the command of Captain Balderston. At one o'clock all seemed well and the working party were busy at their task at the bottom of a precipitous ascent which overhuug the hotel. The dead were being carried off and the wounded cared for.

About half-past one Naini Tal was startled by a sudden and sullen roar, louder than the simultaneous crash of heavy guns, followed by prolonged rumbling as of distant thunder, and then by an ominous silence. Vast clouds of dust rose heavenwards through a murky atmosphere, enveloping in one dense shroud the tract of grouud from the hotel outwards to the assembly rooms and lake. The whole place shook as though an earthquake had passed over it. The waters of the lake rose in a moment far above their usual limit and swept in massive waves towards the Weir; then all was still. Never was havoc more sudden, more awful, or more complete. Down came with one fell swoop the enormous landship, burying the hotel and gallant band behind, engulphing road and garden, orderly room and shops, assembly rooms and library, with almost every living soul that they contained.

—The Str. *Venetia*, with English Mails, left Aden Wednesday, 4 a. m.

—At a meeting of the shareholders of the Metropolitian Railway held in London in July last the Chairman stated, "During the half-year (June, 1880) we carried the enormous number of 31,592,429 passengers, or an estimated number 63,000,000 a year, this number being carried by the admirable arrangements of the Traffic Manager which enable the company to work its thonsand trains per day."

—*Times of India*; Bangalore, 15: The biggest event of the past week was the visit of the Maharajah and the Chief Commissioner to Kolar. The town of Kolar, it may interest your readers to know, has a famous history. Here Valmiki, the author of the Ramayana, it is said, lived, and here Rama remained for some time on his way back to Ayodhya after the conquest of Lanka. Here too, Sita retired on being rejected by her husband, and, under the protection of the sage Valmiki, gave birth to her twin sons, Kusa and Lava, to whom he became the preceptor. Kolar was the birthplace of Hyder Ali, and his father and other members of the family are buried here. The mausoleum or *durgah* is one of the sights of the place.

His Highness, accompanied by the guardian, Mr. Gordon, saw all the sights of the town, including Miss Anstey's Orphanage. Miss Anstey was a sister, I believe, of the famous lawyer of that name who died at Bombay. She is a most self-denying woman, and has devoted her life and fortune to the orphanage at Kolar, which she established during the late famine. Miss Anstey has a peculiar belief in faith and prayer, and never solicits subscriptions, which, however, she accepts when voluntarily sent. She assured me that the Orphanage was in a flourishing condition in the matter of funds. She intended presenting the Maharajah with a Bible. but was advised not to do so.

—The *Prabhakar* is delighted to hear that His Excellency the Governor, Lady Fergusson and other European ladies and gentlemen witnessed the Ganpati ceremony the other day at Bulwuntrao Venayek Shastri's at Poona. There were many native guests present also; and after visiting the Ganpati the distinguished party adjourned to the hall where a nautch was got up in their honour.

—*Sunday Mirror*: The latest novelty in conversion is announced from Bhagulpore, where, the *Kaliyug* says, Kumar Protap Narain Sing, brother of Raja Ram Narain Sing, of Khyra in the Monghyr District, has embraced the Mahomedan religion. As usual in such cases, a woman is said to have been at the bottom of the transaction.

—A missionary in Japan writes: "Japan is advancing with unequalled speed. Think of it! The other day the Mikado accepted an invitation to an entertainment given in his honor by a number of native merchants. Until the late revolution, merchants stood at the foot of the social ladder. The clothes they wore, the baskets in which they rode, the saddle-horses upon which they were not allowed to ride, everything that surrounded them, had to conform to law, and to bear outward semblance of their lowly position. And now his Imperial Majesty the Mikado, the descendant of the gods, accepts their hospitality and dines in their presence. Wonder of wonders! Two hundred years of English dominion in India have modified but slightly the social polity of that land. Here is Japan making wonderful leaps socially, as well as politically and morally. Under God, it is the rank and file of the nation that compel such changes. Are they not worth helping? Don't think the work is done yet. It is simply well begun. I am living in the midst of Pagan shrines. I hear devout Shintooists clap, and see Buddhists rub, their hands every day before gods of stone. The city is alive with religious festivals. Last week, workmen cleaning my well, begged earnestly for permission to throw rice, salt, and saké into the water, and burn incense over the well, that the god of the well might clean it and save them the trouble. I replied 'Very well; if the god does the work, I shall pay him and not you.' It was my sermon in Japanese, and may all suceeding ones be as effective in carrying their point. The golden days are passing. The people are bound to be enlightened, and they will be. The only question is, How? On a Christian or anti-Christian basis? Some countries will wait for an answer. Japan will not."

—*Indian Chr. Herald*: The Vedas attribute great virtues to the celebration of sacrifices, considering it as the patent remedy for all evils, the panacea for all distempers, and most of all, the great means of escape from the pernicious effects of sin. The Vedas distinctly recognise this mysterious power of sacrifice in the case of the Devas who were "originally mortals," who were "in the beginning like men," but had been translated to Heaven by the virtue of sacrifice. The Vedas expressly declare that as sacrifice was the way by which the Devas got to Heaven, the same is still the way open for mankind. And the most striking idea in the Vedas is the self-sacrifice of "Prajapati," the Lord or supporter of the creation, the "Purusha begotten before the (world)," the Viswa-karma, the author of the Universe. "The idea is found in all the three great Vedas—Rik, Yajur and Saman—in Sanhitas, Brahmanas, Aranyakas and Upanishads. The Divine Purusha who gave himself up as a sacrifice for the Devas, *i.e.*, *emancipated mortals*, had, it is said, desired and got a mortal body *fit for sacrifice* and himself became *half mortal* and *half immortal*." It is impossible to review the original "rites of religion" as disclosed in the Vedas, without recognizing their close approximity to some of the mysteries of the Christian faith. And Dr. Banerjea is fully justified in remarking, "Here then we have a teaching the rudiments of which are scarcely different from the rudiments of Christianity, and which can receive its accomplishment from Christianity alone. But the *rudiments* were never set forth together to form a practical system in the *Veda* itself. They remained as scattered fragments indicative of some primeval Revelation, tradition of which had reached the ears of our ancestors, and which they revered as a sacred "sruti." Those fragments were some of them the *arcana* of Gospel Truth, and their embodiment can only be regulated by that Truth. Well then could an eminent man of God say last year at a large assemblage of Native gentlemen, 'No one can be a true Hindu without being a true Christian.' Thus does it appear that the Vedas confirm and illustrate "Scripture traditions and Scripture facts", and that Christianity fills up an important vacuum in the Vedic account of sacrifices, by exhibiting the *Lamb slain from the foundation of the world.*

Friday, September 24.

—Deaths last week, 399.

—The papers mention, with much regret, the death of Colonel Ponsonby Cox, lately appointed Chairman of the Port Trust. He died in Poona, of tetanus resulting from an operation performed a month ago for the removal of a malignant tumour in the neck.

—The Court of Inquiry has suspended Major Currie, 3rd Bombay Cavalry, and Colonel Malcolmson, 3rd Sind Horse. This points to a through investigation of the causes that led to the retreat of Maiwand.

—Fall of rail, to date, Fort, 74 in. which is close upon the average for the season.

—The defendants in the Portuguese defamation case, have been acquitted.

—We learn from the *Dnyanodaya* that at a dramatic representation in Satara, one of the Native ladies present was so affected by the appearance and speech of the actor who represented Krishna that she swooned away, and soon after died.

Selections.

THE MINISTRY OF HEALING.

Continued from onr issue of the 4th inst.

II. *Christ's twofold ministry in heaven.*

We are never to forget that our Lord is simply carrying on in glory what he began on earth. His ministry has not changed as to its character and offices. The only essential difference is that he exercises that ministry now by the Holy Ghost, and through the church,

instead of by his own personal and visible agency. All the characteristics of his ministry remain unaltered. Hence we find that when He had ascended up on high, and committed the preaching of the gospel to apostles and evangelists, the same traits marked their work which distinguished His own. They preach the remission of sins in His name, and in His name they heal the sick and cast out devils. The twofold ministry goes on just as it did while Christ was on the earth. Indeed, it must be so, or the Master's word has not been kept. Just before His ascension, he had breathed the Holy Ghost upon his disciples and said, "Whosesoever sins ye remit, they are remitted unto them;" and he had said also, "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; *they shall lay their hands on the sick and they shall recover.*" No question can there be as to the promise, and none as to the fulfilment. Read Peter's words in the opening pages of the Acts. In one chapter we hear him saying, Repent and be baptized, every one of you, in the name of Jesus Christ, *for the remission of sins*; in the next we hear him saying to the lame man, "*In the name of Jesus Christ of Nazareth, rise up and walk.*" It is Christ's ministry still prolonged —the same twofold graces, the same double blessing to the sinner and to the sufferer. And the whole apostolic age is stamped with similar marks. By the same authority with which Paul says to the jailor of Phillippi, "Believe on the Lord Jesus Christ, and thou shalt be saved," he says to the cripple of Lystra, "perceiving that he had faith to be healed,"—"stand upright upon thy feet."

And how is it that this twofold cord of our ministry has been unbraided, leaving to us but a single strand? How is it that we still preach the remission of sins, but dare not, on the pain of being deemed enthusiasts and fanatics, hold out the hope that sickness can be remitted by faith in Jesus Christ? Oh, Church of the ascended Christ, carrying still in thy hands thy Master's commission, with no clause annulled and no vestige of authority revoked, what has happened to thee, that the lame must lie at thy doors, and none can take him by the hand and lift him up; that the sick must pine on his couch, and never a cure must be expected through the prayer of faith? Hast thou ceased to walk in the light of the Sun of righteousness that thou hast no longer any healing shadow to throw upon the sick and dying? And how is it that, instead of mourning and being humbled at the loss of these apostolic gifts, thou art lifted up in self-complacency, speaking reproachfully of such as seek for their revival and visiting them with cold rebukes. Is it an occasion for pride that "thou hast no healing medicines for the sick," and that thou must say to the lame and leprous, "Thy bruise is incurable, and thy wounds are grievous. There is none to plead thy cause that thou mayest be bound up"? My brethren, we cannot ask these questions too earnestly or repeatedly. There is a cautious reserve of faith wich may carry one very near the perilous edge of scepticism; and to let go our confidence in what is highest and hardest to credit in the promises of God, may be a token of our wilful choice of what is lowest and most superficial in Christian consecration. I am weary, for one, of the excuses which Christians have framed for their impotence: telling the world that the age of miracles has past, and that the gifts of healing have been withdrawn. The age of miracles has past indeed, and perhaps the only reason is, that the age of faith has past. Christ has given no intimation on the pages of Scripture that the age of miracles is past with Him. He has not grown old, that the fountains of His saving health must run dry. He who healed the withered hand has not lost the use of His own right hand through infirmity of age. "His arm is not shortened that it cannot hear." I feel as sure as I am of anything that the loss of a healing ministry is due to a change in the church and not to a change in Christ. It is because we have backslidden from the foundation of apostles and prophets, and not that Christ has retreated from his ground. For in the whole history of divine cure, as revealed in the New Testament, we find but two conditions entering into the question,—the power of Christ and the faith of man. "Believest thou that I am able to do this?" asks Jesus. "They said unto Him, yea, Lord," and between these two sentences the whole mystery of divine healing lies.

But alas! because we cannot rise to the height of this great privilege, we bring down the promises of God to our low level, and what we cannot do we hold that God does not allow. Because we have no longer faith to be healed, we openly teach that the Lord no longer heals. For one, I would keep the standard of apostolic power and privilege where the Lord put it, if it served no other purpose than to condemn and shame us for our unbelief. I do not believe that since the day that Christ entered into Heaven, and through the Holy Ghost gave gifts to men, "to one, the word of wisdom, and to another, the word of knowledge, by the same spirit; and to another, faith, by the same spirit; and *to another, the gift of healing*, by the same spirit," there has been any change in the Lord's order for His church. There has been a sad change in the church's attitude towards these gifts. She has learned to discredit what she has forgotten how to use! She has come to condemn as fanatical what she once rejoiced in as divine. But her divine right and charter remain unchanged, and only wait for her resumption when she gets back her ancient faith. Do I say this in criticism, speaking of others as one who has himself attained? Indeed not. Nor is personal attainment the indispensable condition to strong faith and positive assertion. Have you never read the saying of a Christian Father, "*Certum est quia impossible*," it is true because it is impossible? It seems like an audacious paradox, but it was learned from the Master himself. "The things which are impossible with man are possible with God," says Jesus. And faith has to do with God, not with man. It takes the measure of its creed from the power and promise of the Almighty, not from the experience of the creature. Hence, with the revelation, "All things are possible with God," Christ has taught us to join the confession, "All things are possible to him that believeth." What, then, has God written of His power and will concerning us? This is the one question for us to settle. We are not to level down God's words to the grade of our own experiences. "All the promises of God in him are yea, and in him amen, unto the glory of God by us." And it is not for us to modify and condition them to every various shade of faith or feeling. What has the Lord written concerning the great matter which we are discussing? This question must be held supreme. Tell me, then, what these words mean? "*And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.*" Here is a double promise, bearing the distinctest impress and seal of that double ministry of which I am speaking. The latter half of it you have no doubt about. With the fullest assurance you fall upon your knees to pray for a friend that his sins may be forgiven him,—and if you see that he has faith to be forgiven, you do not hesitate on the strength of God's word to declare his absolution. But of the first part of the passage you say, this does not apply to present times, this was for the apostles and primitive believers. And who gave you warrant for cleaving this text in twain, and using one half of the promise and remanding the other to an outgrown age of miracles and wonders? We ought to be ashamed at the bare suggestion of such violence to God's word. What God has joined together, whether in His word or in His ordinances, let not man put asunder. And is it a mark of faith or of faithfulness to encourage such wanton rending of what the Holy Ghost hath joined into unity? To a true Christian the very life of a text is in its undivided wholeness, and like the true mother in the judgment of Solomon, he would rather surrender it entire than have it sundered by the sword. I have said all this in the revolt which I have felt at the arbitrary license which so many are exercising, in setting aside as impossible what the Scriptures promise without reserve. And I am glad to believe that in many parts of the world, and in many branches of the church, God is signally reviving these apostolic gifts. The great soul of Edward Irving burned to see the fires of prophecy and miracle breaking forth once more from the smouldering embers of modern faith. For this he prayed and pleaded, exhorting his flock, as he says, "to live by faith continually on Jesus, *for body as well as the soul.*" And I know of no sublimer exhibition of faith than that which appears in the story of his own mastery of disease through faith. Prostrate in the pangs of deathly sickness, he yet asked God to give proof of His promise by healing him, and letting him stand in his place on Sunday morning before his flock. Sabbath morning came, and still his prayer was unanwered. He was carried to his church in spite of the entreaties of his friends, he was helped into his place, and there stood the pallid, pain-racked preacher, holding on to the sides of the pulpit, and pleading silently with God to have respect unto His word, in which he had caused His servant to hope. And then he tells us how, as he opened his Bible, the bands of disease were loosed, and the power of the Holy Ghost came upon him, and how he preached with an unction and impressiveness never surpassed in his history, and then walked joyfully home at the close of the service, praising God for His faithfulness. Many Christians will explain the incident on the same natural principles with which the skeptic explains the miracles of our Lord. But why should it be thought a thing incredible?

And such instances, resting on incontestible evidence, are crowding upon us in these days. I am personally acquainted with cases where deception or uncertainty are utterly out of the question. I believe in their veracity, because I believe in God's word. Not that I believe the sick will be always saved by prayer, any more than that sinners are always forgiven in answer to our intercessions. The same question of the limitations of prayer and its subjection of God's will comes in here as elsewhere. But the Scripture cannot be broken, "the prayer of faith shall save the sick." It has done so in multitudes of instances. It is doing so to-day, and as the faith of the church increases, and Christians more and more relearn their duty to believe all things written in the Scriptures, will such manifestations of God's saving power increase among us. Two tides of blessing flowed forth from the Redeemer's life, even as the water and the blood flowed from his dying heart—the one for cleansing the soul, the other for reanimating the body; and God never meant they should cease to flow till the entire man had been redeemed and perfected.—(*Rev. A. J. Gordon in Times of Refreshing.*)

TELEGRAPHIC NEWS.

Constantinople, September 16th: The Great Powers have presented an ultimatum to the Porte, insisting upon the immediate cession of Dulcigno. The combined Naval Squadron is preparing to act.

St. Petersburg, 16th: The journey of General Skobeleff to Livadia, where the Emperor now is, is occasioned by the question which is under consideration as to whether Merv shall be included in the sphere of military operations. The Minister of War opposes the plan.

Cairo, 16th: The rising of the Nile is much below average seasons, and anxiety in conseqence is now felt for the crops.

London, 17th: Four thousand weavers at Accring-

ton have arranged to go out on strike a fortnight hence.

Constantinople, 17th: The Porte has sent a Note to its representatives abroad, energetically protesting against the Naval demonstration, on the plea that it is feared it will cause anarchy in the Empire. The Porte also demands that guarantees shall be given that the Naval demonstration will be abandoned if Dulcigno be surrendered.

18th: Eight thousand Albanians have occupied Dulcigno, and expelled the Turkish troops.

London, 18th: The Right Hon. Sir FitzRoy Kelly, Lord Chief Baron of the Exchequer Division, is dead.

Paris, 18th: General Farre, Minister of War, M. Lepére, Minister of the Interior, and M. Cazot, Minister of Justice, have resigned because the execution of the March decrees has been put in abeyance.

19th: The Ministerial crisis has been adjusted, by empowering the Minister of the Interior to execute the March decrees when he deems suitable. Later interviews between the Ministers have shown that the compromise entered into on the question of the execution of the March decrees was hollow, and that the divergence was irreconcilable.—M. deFreycinet, President of the Council of Ministers, has resigned, and M. Jules Ferry has undertaken to form a Cabinet.

Berlin, 20th: The Emperor of Germany is slightly indisposed.

Cape Town, 20th: The Basutos have again attacked the Cape Rifles, the latter losing one officer and two men. The Basutos, whose force numbered 1,200 men, sustained heavy loss.

London, 21st: Agitation by the Irish Land League has become very active.

Cape Town, 21st: The tribe of Tambookies have joined the Basutos in active hostilities.

St. Petersburg, 21st: The Russian Government has decided to construct a railway from the Caspian to General Skobeleff's advanced posts.

Constantinople, 21st: The Porte has sent a Note to its representatives abroad stating that the Naval demonstration is contrary to the rights of the Sultan, and that the Great Powers will be held responsible for any Mahomedan agitation that it may cause, and for the results that may follow.

London, 22nd: Admiral Seymour has ordered the several Consuls at Scutari to remove to a place of safety.—The change of Ministry in France has occasioned disquiet in Germany.—The French Press generally approve of a pacific policy being maintained.

Paris, 22nd: A new French Ministry has been formed under the presidency of M. Jules Ferry, and the following appointments have been made:—M. Barthelemy Hilaire to be Minister of Foreign Affairs.—M. Clovet to be Minister of Marine and the Colonies.—M. Carnot to be Minister of Public Works. The other Ministerial occupants remain unchanged.

Cape Town, 22nd: Six hundred Volunteers are embarking here for Basutoland.

Constantinople, 22nd: Contradiction is given to the statement that 8,000 Albanians have occupied Dulcigno.—Two Turkish infantry battalions hold the main body of the town between the Albanian and Montenegrin camps.—Admiral Seymour has gone to Cattaro, there to await the reply of Pasha Riza.

London, 23rd: The master weavers of Lancashire have resolved to run their mills half-time with a view to support the Accrington masters, who are threatened with a strike.—Sir Neville Chamberlain has been offered the appointment of Commander-in-Chief in succession to General Sir Frederick Haines.

PASSENGERS SAILED.

Per P and Str. *Kaisar-i-Hind*, Sept. 18:

For Brindisi.—Mr C P Hill, Hon A and Mrs Wilson, Mr E J Trevelyan, Hon L R Tottenham, Mr Whitehead, Madame Elmblatt, Mr W S Thomas, Mr E Thomas, Hon C D Field, Dr Lewtas, Mr W Nicholson, Rev Jas Lillie, Hon L P D Broughton, Mr W C Bannerjee, Mr A Grant, and Mr F A Dashwood.

For Southampton.—A Gentleman, Mr Carr Stephen (Junior), Mrs Hardie, two Misses Hardie, Mr and Mrs Travers and infant, three Misses Travers, three Masters Travers, Mr W L Crowe; Mr and Mrs Smith, Mr and Mrs Whitting and infant, Mr Whitting (Junior), Miss and Master Whiting, Mr Pidcock, Miss Hamilton, Mr and Mrs Duffield and infant, Mrs T D Mackenzie and infant, Mr W H and Mrs Middleton, Mr Tonachi, Mr T D Mackenzie, Yusufali Khanbhadur's son. Surg H B Williams, Mr T Smith, Mr B Leah, Lieut H R C Baird, Mrs Berniston, child and infant, Mr E H Edwards, and Mr and Mrs Goulding.

For Venice.—Capt C H M Kensington, Dr and Mrs Buhler, Mr O Peglar, Mr W H Wilson.

PASSENGERS ARRIVED.

Per P and O Str. *Verona*, 20:

From Southampton.—Col Swiney, Mrs C Hawkins, child and nurse, Major Fisher, Miss Dean Campbell, 2nd Lieut S Wemyss, Capt J Ewert, Col A G Plomer, Col A A Bruce, Lieut-Col Griffiths, Mr and Mrs Geering, Mr Williams, and Mrs S Gordon.

From Brindisi.—Mr Woodford, Mr J Jack, Surgn-Major Caldwell, and Major Skipworth.

From Venice.—Mr Macpherson, Mr Millard, Mr A Thole, Mr G Macpherson, Major C Harrison, Mtjor and Mrs Homfray, Mr Boyle Hill, Col T M Baumgartner, Col H Browne, Mr T Fiddian, Mr A Izatt, Miss Swan, Mr C J O Donnell, Mr C W Moore, Mr J W Edwards, Lieut-Col Forteith, Mr Ballantyne, Mr and Mrs Hennessy, and Mrs Fairweather and 3 children.

Domestic Occurrences.

DEATHS.

WILLIAMSON.—September 7th, at Baroda, Lieut. E. A. Williamson, H. M.'s 29th Regiment.

GRIEVE.—September 18th, at the Free Church Mission House, Gowalia Tank Road, Mary Emily, wife of the Rev. A C. Grieve, of the Free Church of Scotland Mission aged 33 years.

"BOMBAY GUARDIAN."

Subscriptions received from 18th to 25th September 1880.

Private J. Branson, 26th July 1881, Rs. 7-10; Rev. J. Scudder, 30th Nov. 1880, Rs. 3-13; A Taylor, 22nd June 1881, Rs. 7-10; J. L. P. Lyons, 31st July 1880, Re. 1; George Miller, 8th Aug. 1881, Rs. 7-10; T. Lafrenis, 14th Aug. 1881, Rs. 7-10; O. W. Jones, 11th Jan. 1881, Rs. 7-10; Mrs. C. Page, 6th July 1881, Rs. 20-13; Col. R. W. Anderson, 13th July 1881, Rs. 7-10; R. W. Johnson, 18th October 1880, Ans. 10-6; Messrs George Street &co. England, Advertisement for 1879, Rs. 35.

Advertisements.

Dr. Durkee's Liver and Kidney Pad cures Liver Complaint, Kidney disease, Fever and Ague, and a host of other Diseases. Easily and comfortably worn by any person as illustrated in the above drawing. Price Rs. 3 per pad.

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Brown's Vermifuge Comfits or worm Lozenges Price per doz. bots. Rs. 4½.

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Ploughs! New American cast steel ploughs. Designed especially for Indian soils. Can be worked either with two or four bullocks. Warranted especially for black soil. Price from Rs. 20 to Rs. 30 per plough. For further inquiries address a letter to the agent Esufally Hiptoola, Pir market Bombay, or to the Manager of this paper. Orders will be promptly attended to.

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It is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

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